

The Converted Catholic

EDITED BY REV. JAMES A. O'CONNOR

"When thou art converted, strengthen thy brethren."—Luke XXII: 32

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EDITORIAL NOTES

IN this hour of sorrow for all who knew and loved the Founder and Director of Christ's Mission, the Rev. James A. O'Connor, a text of Scripture that many will regard as specially applicable to him will be the words of the Apostle Paul: "I have fought a good fight; I have finished my course; I have kept my faith." While for all of us the Christian life is a warfare in which it behooves us to endure hardness, as good soldiers of Jesus Christ, Mr. O'Connor's magnificent ministry of thirty-two years was peculiarly one of vigorous aggression against principalities and powers and spiritual wickedness in high places. His chief weapons were the Sword of the Spirit, which is the Word of God, and the love of Christ in his heart, finding expression in words of loving zeal, courteous kindness and learned simplicity. Though we may not possess his gifts, God is both able and willing to bestow upon us the graces of his character and to enable us to follow him as he followed Christ. The sources of his victorious career are available for us, for God delights to give all men liberally, upbraiding us not for the smallness of our faith, the narrowness of our vision or the slackness of our service. For Pastor O'Connor death was indeed swallowed up in victory, and in all parts of the world will his work be carried on till the Great Day by and through those to whom his pen has given inspiration, instruction and power for twenty-seven years in the printed pages of THE CONVERTED CATHOLIC; of him it can be truly said, "Well done, good and faithful servant."

T. C. M.

DEATH OF THE REV. JAMES A. O'CONNOR

IT is with deep sorrow we have to announce in this month's *CONVERTED CATHOLIC* the sudden death of the Rev. James A. O'Connor, who was its Editor for the past twenty-seven years, and the Founder and Director of Christ's Mission, New York. The taking away of our well-beloved friend was the result of an accident on Monday evening, July 17, he being knocked down by a trolley car while crossing at Eighth avenue and Fifty-eighth street, this city, while on his way to the Tent Evangel to attend the services that are conducted in that Mission every evening. Being picked up unconscious he was rushed to Roosevelt Hospital, one block away, and after regaining consciousness Mrs. O'Connor was notified and hurriedly went to the hospital, when Mr. O'Connor, believing that he was only slightly injured, insisted on being taken to his home in Christ's Mission building, where he lingered just one week before passing away from the results of his injuries. On the Sunday previous to his death a friend called to see him, and Mr. O'Connor remarked he was glad to die in harness, but did not want to go just yet awhile, as there was so much for him to do.

At the time of the casualty Mr. O'Connor was preparing to go to Northfield, Mass., to attend the Moody Bible Conferences, and to take with him the Rev. Eugenio Hernando, the young Spanish priest from Porto Rico who came to him for counsel and advice early in June, and who is the last Roman Catholic priest received out of that Church by Mr. O'Connor.

The news of Pastor O'Connor's death was a great shock to his many friends, and hundreds of letters of sympathy have been received by Mrs. O'Connor expressing love and admiration for the departed minister of Christ, and hoping and praying that some one might be raised up to continue the work Mr. O'Connor has laid down and carried on so faithfully and successfully these many years.

Announcement of the death of the Rev. Mr. O'Connor was given in the daily papers both in this and other cities, and the esteem and admiration in which he was held by the editors of

the leading religious papers of our country will be shown by reading the following extract from the obituary published in the New York *Observer*, August 3, 1911:

"Father O'Connor was a preacher of unusual ability; as an editor he held the pen of a ready writer. He was a scholar versed in the history of the Catholic Church and in general religious history. He was a devout student of the Scriptures, and delighted to expound them. His chief joy was in leading priests to accept an evangelical faith. He was gentle in his relations with all men, and extremely courteous to those from whom he differed. Every month he wrote a letter to Cardinal Gibbons, which he published in his magazine. Nothing finer on the questions under review have appeared since the 'Kirwan Letters,' published in the *Observer*, more than half a century ago. He was a friend of every man who needed material, intellectual or spiritual aid. He will be sorely missed, and his place, a unique one, it will be difficult to fill."

We also quote in part from the New York *Christian Advocate*, August 3, as follows:

"In 1887 a number of well-known business men organized a Board of Trustees and sought incorporation as 'Christ's Mission (for the conversion of Roman Catholics).' Two Protestant justices of the Supreme Court of New York refused to sign the articles and the paper could not be legalized until the offensive words were dropped.* The Reformed Catholic services, formerly conducted in the Masonic Temple, have for several years been held in the Christ's Mission bulding in West Fifty-seventh street.

"Dr. O'Connor was energetic and to a considerable degree influential. Naturally he had a strong will, but his education and travels qualified him to discuss anything relating to the Roman Catholic Church. His mission has been financially sus-

*In THE CONVERTED CATHOLIC for August, 1910, we find this paragraph relating to the matter:

"Mr. Chauncey Shaffer, the great lawyer of those days, carried the paper to Judge Donahoe, a Roman Catholic, and he signed it, remarking at the same time that he would have signed it in its original form if it had been presented to him."

tained, though not to the extent of his hopes and aspirations. Dr. O'Connor's presence was imposing and his manners ingratiating. He won many friends of all denominations. His affiliations were with the Collegiate Reformed Church.

"In conversation and on the platform he was courteous and both luminous and voluminous. He was also a vigorous writer, and his monthly magazine, *THE CONVERTED CATHOLIC*, had a wide reading. He watched the public prints with the eye of a hawk for those statements, garbled or colored in the interest of Rome, which appear so constantly as to give ground for the impression in some quarters that there is a Roman Catholic censorship of news. Many were the errors or willful misstatements which his vigilance corrected."

The funeral service was held on Friday afternoon, July 28, in Calvary Baptist Church, of which the Rev. Robert S. MacArthur is pastor, and who was one of the firm supporters of Mr. O'Connor and a member of the Board of Trustees of Christ's Mission. The church was crowded to its utmost capacity, and the street in front of the church was lined with people eager to get a last look at what contained the remains of their departed friend. The interment was in Woodlawn Cemetery, New York City.

The September issue of *THE CONVERTED CATHOLIC* will be a "Memorial Number," containing the accounts of the funeral services in detail, and the life and work of Pastor O'Connor from the pens and lips of those best qualified to write and speak of him, with full addresses given at the funeral service by Rev. Robert S. MacArthur, of Calvary Baptist Church; Bishop Robert Livingston Rudolph, of the Reformed Episcopal Church; Rev. John Bancroft Devins, of the *New York Observer*; Rev. Wilson Phraner, of the Presbyterian Church; Rev. Paul M. Spencer, of the Church of the Strangers, and Rev. Samuel McBride, Evangelist of the Baptist Church. Also there will be a handsome detached picture of Mr. O'Connor, which can be preserved as a memento by his hosts of friends and many admirers.

Truth, Faith and Service Beautify Every Life

The following prayer was prefixed to some editions of the early English versions of the Bible:

"O gracious God and most merciful Father, which hast vouchsafed us the rich and precious jewel of thy Holy Word, assist us by thy Spirit, that it may be written in our hearts; to our everlasting comfort, to reprove us, to renew us according to thine own image; to build up, and edify us to the perfect building of thy Christ; sanctifying and increasing in us all heavenly virtues. Grant this, O Heavenly Father, for Jesus Christ's sake. Amen."

"Thou shalt beautify the meek with salvation." "Let the beauty of the Lord our God be upon us." There is a beautiful thought embraced in those passages. It is that the most perfect beauty, beauty that knows no defect nor decay, whose charm is constant and ever increasing, is inseparable from the highest faith and unselfish service. That life is only a beautiful life which is full of love, and faith, and sincerity, and an earnest seeking after the highest good. "Whatsoever things are true, honest, just, pure, lovely, of good report; if there be any virtue, and if there be any praise, think on these things."

"As my Father hath sent me, even so send I you," said Jesus to his disciples. And so, he says to his disciples to-day. "As my Father hath sent me;" what does that mean? It means to teach his word, to reveal his law and his love to men, not only by word of mouth, but by showing in the every-day life what his word, his law and his love can do for his children. Every disciple of Christ is sent forth dignified by this same high commission.

Faith and Service Exemplified in the Apostle Paul

Faith and works are combined in the life of every zealous Christian. God bestows faith as a gift on all who will make good use of it. The first use, of course, is comprised in the assurance of salvation through the finished work of Christ. Then service in Christ's name results in abundant works. The Apostle Paul was a glorious exemplification of faith and works. To be called a servant—bond slave—of Jesus Christ was his highest honor. His distinctive individuality and intellectual power gave great force to his spiritual character, which

revealed how thoroughly Christ had mastered his whole being. The great Apostle was not only a Christian hero, but an epoch-maker. Even with all his foresight he built greater than he knew. He was borne on from city to city, from province to province, and from continent to continent as by the resistless power of the Holy Spirit, making converts to the new faith, establishing churches, revolutionizing public thought, "turning the world upside down," and thus laying a foundation for a purer and grander civilization.

For a man of such splendid qualities and such wonderful possibilities of achievement to despise and hate the Nazarene because of the distorted views of the Messiah he had received in the Synagogue and even promulgated, for such a man to be brought so completely under the controlling influence of Jesus Christ that he was ready to die for Him, is proof of the divinely inherent power of the Son of Man. Truly He was King among men. He swayed the sceptre with royal authority. It was His by divine right. And we in turn having submitted our wills to His, and vowed allegiance to His behests, come into fellowship with Him, and thus become kings and priests unto God.

The Only Supreme Authority in the Church

It was the present Pope Pius X, or rather his Jesuit advisers, who bestowed the distinctive title of "Modernists" on the learned priests who have denied and repudiated his claims to supremacy. The Lord Jesus alone is the supreme authority.

The Pittsburgh *United Presbyterian* says:

The one supreme authority in the Church is the Lord Jesus, but the keys which he gives do not give infallibility in administration by men. Ecclesiastical authority may determine who shall be admitted to the fellowship of a particular church organization, but it cannot take away the freedom of individual faith. "Modernism" may have its danger, but in the freedom of faith there is spiritual life, so long as the Lord holds his place as King. To bind oneself "to accept and firmly embrace everything that has been defined by the unerring magisterium of the Church, whatever has been declared and promulgated, especially those doctrines which are directed against present-day errors," is to shackle freedom and destroy the very foundation of faith. It is not thus that "modernism" can

be suppressed. The mind of man cannot be driven by ecclesiastical power, but is led by the Spirit of God.

The Modernist movement has spread among all the scholarly priests of Europe, and many of them have quietly withdrawn from active church work to engage in literary pursuits, like the Paulist Father who wrote the books "Letters to Pope Pius X" and "The Priest." Those men could accomplish a great work if they knew the Gospel which is the power of God unto salvation to every one that believeth and preached the living Christ as the Saviour of all, and the only Mediator between God and man, who died upon the cross that through Him we might be saved and have everlasting life.

The Sad Condition of Priests in Monasteries

A phase in the sketch of the Trappist Monastery in the July issue will strike the reader with amazement that priests who sojourn in that institution do not leave it. The writer, a cultured priest of the Modernist school, says: "No mercy is shown the priest who is backward in his monthly board bill. He is soon told to quit." It may be asked, Why does he not quit? Because he knows not where to go or what to do if he should leave the monastery. The author of the sketches did quit after being with the Trappists a few months, but he is a man of unusual ability who can succeed in any secular calling.

Rev. Joseph Vital Honored by Columbia University

Last June the Rev. Joseph Vital, pastor of the Italian Methodist Episcopal Church, Yonkers, N. Y., received the degree of Master of Arts from Columbia University, New York. The thesis at his examination was on "Modernism," a subject on which he is an acknowledged authority, as he was educated for the priesthood in Rome and ordained in that city. Dr. Vital continued to officiate as a priest for only a few years when he was converted. He pursued his studies for the Protestant ministry in the Waldensian College in Florence, and for the last fifteen years has been a most efficient Italian Protestant pastor and teacher.

THE ROMAN CHURCH IN CATHOLIC COUNTRIES

AN ADDRESS DELIVERED AT THE PRESBYTERIAN MINISTERS' ASSOCIATION, NEW YORK, MAY 15, 1911, BY JAMES A. O'CONNOR

IN opening the discussion of this subject it was suggested that it would be appropriate to begin with our own country, as there are more Roman Catholics under the American flag, including the Philippines and Porto Rico, than in many other countries. Last year when many eminent foreign ecclesiastics visited this city, one of them, Cardinal Logue, of Ireland, preaching in St. Patrick's Cathedral, declared, "I expect to see America classed as a Catholic country." The wish was father to the thought.

Cardinal Logue also said: "I never could see how any intelligent Christian could oppose Roman Catholicism."

But my subject takes me to the Catholic nations of Europe, where I was privileged to spend some months last year, and had an opportunity of observing the religious conditions there and comparing the position of the Roman Catholic Church with what I had witnessed forty years before when I was at school in Paris in the Seminary of St. Sulpice.

At that time on festival days in the seminary we used to sing the antiphon, in Latin, "God preserve our Pope and King, Pius IX." This always preceded the chant, "God preserve our Emperor, Napoleon III."

Whenever the Archbishop of Paris drove in state through the streets the sentinels in the barracks presented arms as a military salute, the same as to the Emperor and Empress. The whole atmosphere was pregnant with the power and glory of the Church, while, as events proved, the empire had no basis for stability. In the war with Prussia in 1870 this was evident.

Next to the Reformation of the Sixteenth Century the revolt of the Catholic people of Europe against the Roman Church in our day commands attention. The results of the Reformation are seen on every hand, not merely in the liberation of the human mind, but in the material development of human affairs. The Protestant countries of the world have progressed in all

that elevates humanity and conduces to the prosperity of the people. The Catholic countries, though richly favored by nature, have been unprogressive.

But a great change has taken place in recent years, and the Catholics of Europe are moving up to the level of the Protestant countries.

This has been accompanied by revolt against the representatives of the only form of Christianity known to the people of those countries.

In all history there is no other record of nations desiring progress in civilization, advancement in education, and general enlightenment, taking drastic measures for the expulsion of their Christian teachers. Yet this is what has occurred in our time, almost in one generation, in the Catholic countries of Europe. No greater condemnation of the Roman Church could be afforded than this action of the Catholic peoples in European countries—casting out their religious teachers, Jesuits, monks and nuns when they yearn for a larger, a more developed life.

In looking for the causes that have led to the rejection of the Papal supremacy in Italy, France, Portugal—and soon we hope Spain—and so many of the provinces of Austria and other parts of Central Europe, we can see the culmination of the claims and pretensions of the Roman Church to be the only true Church, containing the only body of Christians on the earth, in the blasphemous declaration of the Vatican Council in Rome in 1870 that the Pope was infallible. This included not only the man who presided over the Council, Pius IX, but immature and vicious youths as well as monsters of iniquity like Alexander VI and other Popes.

On the very day and hour when the dogma of infallibility was proclaimed the heavens manifested resentment against the blasphemy by the violent outburst of the forces of nature that fell upon the city; before the acts of the Council were completed the Italian troops entered Rome to make it the capital of United Italy, an event which all Italy is commemorating this year. This entrance to Rome was made possible by the withdrawal of the French troops that had been protecting the Pope

from the Italians in Rome. The French Emperor, Napoleon III, needed all his army in the war with Prussia, which was declared in 1870.

The rise of Protestant Prussia was a menace to the Roman Catholic power in Europe, and at the instigation of the Jesuits the Empress Eugenia declared "C'est ma guerre"—"This is my war." We know the disastrous results for the empire, but we also know of the birth and the wonderful progress of the French Republic.

The secularization of the schools was a corollary of the establishment of the Republic, and the expulsion of the members of the teaching orders who would not conform to the laws of the country followed. The Dreyfus case led to the passage of the Law of Separation of Church and State.

An illustration of the material development of France was afforded while I was in Paris last November when the municipality issued bonds for \$40,000,000 at $3\frac{1}{2}$ per cent. This loan was subscribed for in a few days 30 times over. Recently our own great city of New York issued bonds for \$60,000,000, at $4\frac{1}{4}$ per cent., and the loan was subscribed for only six times over.

France, to preserve the life of the Republic, was forced to expel the religious orders and abolish the union of Church and State, thus depriving the Roman Church of a revenue of \$8,000,000, the stipends of bishops and priests.

We see Italy united, with Rome as the capital, the Pope deprived of all temporal power by the votes of the people, a power which the pontiffs had exercised and misused for a thousand years. Rome celebrated this year the 50th and 40th anniversaries of United Italy, "free from the Alps to the Adriatic," and with its constitutional King.

And Portugal. In recent history there has been nothing like the establishment of the Republic of Portugal for its suddenness, its thoroughness, its orderliness and progressiveness. It was startling last October to learn that a Republic had been born over night, as it were. And the first act of the Republic of Portugal was to expel the Jesuits, priests, nuns and all members of religious orders.

But their Christ was and is a dead Christ, made by those priests in the mass with the words "This is my body," or else a hideous figure on a crucifix. These people do not know the real Christ, the Son of God, who came to save all who will come to Him directly and personally.

It has been my privilege for thirty-two years to lift up the living Christ every Sunday before many Catholics, and to a still larger number by the printed page, and I can testify that God's Word will not return to Him void, and that the Son of God by the power which He declared He possesses—"All power is given Me in heaven and on earth"—will draw soul unto Himself. This is a thankless work in some respects. Many good people say "Leave the Catholics alone. They have their own religion." But if Catholics here do not learn about the true Christ, they will become indifferent to all religion.

While the Irish Catholics are seeking Home Rule for their country, they are reminded by their bishops that the Pope is supreme. In a formal declaration a few years ago (May 30, 1888), those bishops said, Cardinal Logue presiding:

"While expressing our deep and lasting gratitude to the leaders of the National movement for the signal services they have rendered to religion and country, we deem it our duty, at the same time, to remind them and our flocks, as we most emphatically do, that the Roman Pontiff has an inalienable and Divine right to speak with authority on all questions appertaining to faith and morals."

I can but briefly refer to the Los von Rom movement, in which over 100,000 Catholics have become Protestants in the last ten years. And Spain is waking up from its lethargic sleep. What Romanism has done, or rather not done, for that country could be summed up in the works of the Spanish Inquisition.

[The above address of the Rev. Mr. O'Connor's was taken from notes that he had preserved, and gives a review of the events that have taken place in Roman Catholic countries in the past few years, and which had been carefully observed by him. He had for years foretold in the pages of *THE CONVERTED CATHOLIC* that Rome would lose her hold on her own people in Roman Catholic countries.]

ITALIANS LEAVING THE ROMAN CHURCH

LAST year we published in THE CONVERTED CATHOLIC the admirable reply of Prof. Giorgio Bartoli, the former Jesuit, to the pamphlet issued by the Rev. I. McDermott, priest of St. Mary's Church, Philadelphia, which attacked the Italians for becoming members of Protestant churches in the United States. Other Italians besides the learned ex-Jesuit have replied to the abusive articles of Priest McDermott, and the Chester (Pa.) *Times* has thrown open its columns to the discussion of the subject. Among the undeniable statements made by the contributors to the *Times* are the following:

"Italians in the United States wish to renounce their faith and turn to Protestantism."

"There is a mighty awakening in the Italian mind on the subject of religion. There is no disputing the fact that the Roman Church has lost her hold on these people, not only in the United States, but even in their own country, the home of Romanism."

"Don't you forget that if we Italians are not yet perfect according to Protestant rules, it is not our fault. Our vices we have inherited from the Roman Catholic Church since we were boys, through our fathers. For correcting us it needs not a day, but time."

Priest McDermott attempts a reply to these statements in a long and tiresome article in the Philadelphia *Catholic Standard* and *Times*, June 10, 1911, which a Roman Catholic reader of THE CONVERTED CATHOLIC has sent us. Father McDermott says the Roman Catholic Church is not to blame for the Italians becoming Protestants. We quote some sentences from his article:

Why should not the Catholic Church be absolved from responsibility for the irreligion and infidelity that, it is asserted, exist among Italians? She has to contend in Italy against the world, the flesh and the devil in teaching the doctrines and the commandments; she has arrayed against her all the passions that corrupt the hearts and blind the intellects of men; she has, moreover, arrayed against her all the teachers of false doc-

trine who study to misrepresent her devotions and doctrines, to make her children restless and rebellious.

Apart from the evil promptings of the human heart and the false doctrines of heretics which the Church meets everywhere in the world as well as in Italy, she has not been as free in Italy as Protestantism has been in this country. On the contrary, she has had at all times to meet with political opposition, with persecution, with the confiscation of her schools, churches and institutions, with the drafting of her seminarists and priests into the army, with the dissolution of religious orders; in fact, with every opposition that would retard her progress, defeat her efforts, render her powerless to accomplish any good.

Out of his own mouth does this priest condemn his Church. For a thousand years Romanism had been the only form of Christianity known to the Italian people, and it was such a corruption of Christianity in doctrine and practice that it seemed to be only a continuation of Paganism. The name of Christ was used, but He was controlled by the priests, high and low, who made Him out of a wafer in the mass and exhibited him as their handiwork. They surrounded Him with gorgeous pictures and fine statues representing the Madonna, "Our Lady," and "Saints," and all the accessories of Pagan worship which was rendered to the *di tutelares*, the tutelary gods and goddesses, Jupiter, Juno, Apollo, Venus, etc., in former times. Rome Papal could scarcely be distinguished from Rome Pagan, and century after century the unthinking people were kept in subjection to this system. They had no knowledge of the religion of Christ, and the reformers who sought to enlighten them, Giordano Bruno, Savanarola and many others, paid the penalty of their efforts with their lives. The Roman Catholic Church continued supreme in Italy until conditions became intolerable. The people were sunk in ignorance and most tyrannically governed by the ecclesiastical and civil potentates.

Recent events in the history of Italy—the Garibaldian uprising, the fall of the temporal power of the Pope, and the unification of Italy in one kingdom, events which are commemorated in anniversary celebrations in that beautiful country this

year—have opened the way for the preaching of the Gospel of Christ, which is the power of God unto salvation for all who believe, and the Italian people are responding to the invitation to come to the Saviour, and are leaving the Pope and his priests and their Pagan practices and ceremonies. The Index and Inquisition prohibition of mental development and bodily torture are relics of the past, and now the people can know the only true God and Jesus Christ, whom He hath sent to redeem the world and make them children of God and good citizens and free men. Of course Priest McDermott and all of his kind are furious at this state of things. But the Italians have said they would have it so, and thus it shall be. Hitherto it has been a common saying among the patriotic and well-informed Italians: "If the Roman Catholic Church is the only true Church, and if God will save only those who are within its fold, who believe its doctrines and observe its practices, then there is either no God, or that God is a monster."

The opposition of the Pope to the anniversary celebrations of United Italy has aroused the indignation of the whole people. As our good friend, the former Father Augustine Baumann, of the Passionist Order, West Hoboken, N. J., now a great educator and journalist in Paris, France, said in *THE CONVERTED CATHOLIC* for December, 1910, the present Pope seems to be providentially raised up for the destruction of the Roman Catholic Church in Europe. He has lost France and Portugal, and is losing Spain and Catholic Germany, and even Austria will no longer obey him. A leading Italian paper, *Il Secolo*, said when the Pope placed the books of D'Annunzio and Fogazzaro on the "Index" last May, that to a student of history and an observer of current events the death struggle of the Papacy was imminent. The Italians believe this, and they are flying from that Church to find refuge in the true Church of Christ, in which all Protestant Christians find rest for their souls.

Now let us all teach the religion of the Bible to the Italians, and they will become good Christians and desirable citizens. Many of them will return to their own country with American ideas and evangelical principles.

ROME AND DEMOCRACY

BY AUGUSTINE BAUMANN, FORMERLY FATHER AUGUSTINE, OF THE
PASSIONIST MONASTERY, WEST HOBOKEN, N. J.

WHAT a scandal it is to many a sincere Roman Catholic in America to tell him that his Church condemns democracy! The average Catholic is indignant at the imputation; he refers you to the many assurances of such men as Cardinal Gibbons and Archbishop Ireland that the Church is not opposed to a republican form of government. They do not realize that behind this negative assertion there lurks the deeply hidden perversity of Jesuitical reticence and a loophole for a different affirmation when the opportunity offers. No Roman Catholic prelate has ever dared to say unconditionally and without a certain sum of circumlocution that the republican form of government is the best. The reason of this is that the Popes have positively condemned it, and perhaps it is opportune to recall this to American Catholics whose faith is so deep, too deep indeed, in their clergy and bishops.

The position of the Roman Catholic Church on this point was made clear eleven months ago by the Pope's "Infallible Condemnation" of the Sillon, the only democratic and Catholic organization ever attempted in France. I did not mention anything about it at the time, as I was rather anxious to watch the result, and this after eleven months is simply a confirmation of what I then anticipated. Every democratic movement in Catholic circles is dead and no Catholic dares to give himself out as such. ¶ The Sillon, as you may remember, was a political organization got up by a fervent and talented young Catholic, M. Marc Sangnier, in the time of Leo XIII. He gathered many of the French youth of the better classes round him, organized meetings, lectures, etc. He and his friends were ardent supporters of the Church, devout Catholics in other words, but they made it their object to try their utmost to better the conditions of the working classes, to help the poor and to reconcile democracy with the Church. It was here that they failed. The Church does not want democracy. The Sillonists, however, tried for a while to work without the direct approbation of the Church. They deliberately appeared at public meetings to defend the attitude of

the doctrines of the Church in all questions of faith. They challenged their opponents to public debates, as used to be the case fifty or sixty years ago in America between prominent Catholics, such as Archbishop Hughes, and Protestants, a custom which the Church has dropped in your land because public discussion was too dangerous for its believers. The Sillonists also took part in political meetings at election times, and everywhere they were the most ardent defenders of their Church. But their one fault was that they were avowed Christian democrats, as they called themselves, and they boldly asserted that in politics they were free to choose.

Here is where the Church finally stepped in. The Pope issued an encyclical to the French bishops last August to condemn the Sillon. He began by saying that he had hesitated so long before making a public declaration on account of the courageous Catholic youth enrolled under the banners of the Sillon and also on account of its leaders in whom he recognized great "elevation of soul and men superior to all vulgar passions and animated with a noble enthusiasm." The Pope also deigned to acknowledge that the object of the members of the Sillon was good in their efforts to make their religious convictions respected before a hostile audience and to meet their opponents in public debate. "But," he added, "this is only its good side, and the Holy See and the bishops could not help encouraging it as long as its true tendency was not revealed."

The Papal Encyclical slowly approached what it calls the true tendency of the movement. The Pope declared:

"It must be said, venerable brethren, that our hopes have been in a great measure deceived. The day came when the Sillon gave proof to the clear-sighted of disquieting tendencies. The Sillon was going astray. How could it be otherwise? Its founders, young, enthusiastic, full of confidence in themselves, were not sufficiently armed with historical science, sound philosophy, and strong theology to affront without peril the difficult social problems towards which they were led by their activity and their heart, nor sufficiently guarded against the dangerous infiltrations of the doctrines of liberalism and Protestantism."

The Pope, therefore, already comes near the point. Unarmed

by historical science means that they had probably read two sides of history. A true Catholic is armed in historical science only when he reads nothing but the Catholic side of history. Sound philosophy means only the philosophy taught by the Dominicans and Jesuits with its culminating point in Peter's Rock, in modern times transformed into the Pope's Rock, a rock on which he can throne, or a rock which he can fling at his enemies. We who have studied that Scholastic and Jesuitical philosophy know how much it is worth. The "strong theology" is the theology that permits you to anathematise any one of your neighbors for not accepting the Syllabus of Pius IX or all the utterances of the present Pope as infallible.

The first point which the Pope picked out as erroneous was the assumption of the Sillonists that in politics they were free. This ought to be interesting to American Catholics to whom their bishops and priests declare from the altar that they can think as they like in politics. American Catholics may be free in politics for the moment, because it suits the Roman hierarchy not to interfere with it at present in view of the Peter's Pence; but French Catholics are not free. The Pope declared that in politics, as well as in everything else, the Sillonists were bound to obey their bishops. His words are:

"Even if their doctrines had been exempt from error it would nevertheless have been a grave fault of discipline to ignore obstinately the direction of those who have received the mission from heaven to guide individuals and society in the way of truth and righteousness."

Here we have the Pope's clear and "infallible" statement that the bishops and priests have a right to interfere in the political as well as in the religious convictions of the faithful. The Catholic hierarchy has not yet attempted to impose this doctrine on the American faithful; the Peter's Pence is at present too productive, and they have not yet boldly asserted their right to dictate the policy of the President of the Republic at Washington. But all that is coming if the Roman Catholic Church ever gets to be strong enough. It is all contained in that simple paragraph dictated by a Spanish Hidalgo and Spanish Jesuits to an ignoramus seated on Peter's Rock. The Pope goes on to

accuse the Sillonists of preaching the equality of all classes. "No," he exclaims, "there can be no equality. We must proclaim it energetically in these times of social and intellectual anarchy. They call a democracy a political and social organization founded on the two-fold basis of liberty and equality to which fraternity will soon be added."

Thus the Pope has at last let out the true doctrine of the Church. Liberty is not in its doctrine; equality is not in its doctrine; and fraternity is not in it either.

The Pope in this wonderful encyclical, which should have created a storm in the United States and which was scarcely even noticed, makes a direct attack on American democracy in the very next paragraph when he says that the authority of governments is not derived from the people. Where would the American Catholic clergy stand if they took their own Pope's words for their text in their pulpits? The Pope says:

"The Sillon attributes primordially all public authority to the people from whom it is derived by the governments, but in such a manner that the origin of authority continues to reside in the people. This doctrine is contrary to the traditional doctrine of the Church, and has been condemned formally by Leo XIII."

We know that Leo XIII did condemn it, but by trying to argue the question philosophically and without doing it as crudely as the present Pope. Now the doctrine is clearly stated.

Do as they please, the Roman Catholic hierarchy cannot get out of the clutches of Dominicanism and Jesuitism and all the traditions of the Middle Ages. The only government it can approve is that of a monarchy, because a monarch when he allows himself to be a tool of the Church is more easily handled than a democracy. For this reason the "Infallible" Church is opposing all modern progress in politics, tooth and nail. All the nations of the earth, even the most firmly rooted monarchies, are becoming democratic. Even Russia, even China, is gradually looking to the people for the basis of its authority. The very Turks have established their parliament, but Rome is as blind and mediaeval as ever.

The Sillonists in France learned it to their sorrow. The

Papal Encyclical gave them a fatal blow and Christian, or rather the so-called Catholic, democracy in France is dead.

The lesson is one that ought to be studied and brought home to American Catholics who are too confiding in the words of their priests. The support of the American Constitution and Republican form of government given by the Roman Catholic hierarchy is only a hypocritical insincere support, and it is so with all our American institutions which they tolerate only because they are not yet in the majority which they hope to be.

It is also a lesson to American Protestants who are often deceived, as well as Catholics, by the honeyed assertions of the Roman Catholic clergy. Liberty, equality, fraternity are not inscribed on the Roman banner, nor are truth, honesty or justice. Just as you are not to read any Bible but the one blessed by the Pope, so you are not to obey anyone but a "King" anointed by him. Your Republicanism is merely tolerated at present, because you are still considered an infant under age and easily managed, but the Roman Catholic Church hates and abominates it.

Paris, France, July 25, 1911.

Bible Burning in America

The Rev. Gaston Boyle, a Presbyterian missionary in Brazil, in a late number of the *Christian Observer*, gives translations from a catechism used in Brazil and approved by the highest church authorities, in which Roman Catholics are commanded to deliver up to the priests, or to burn, all copies of the Bible not authorized by Rome, which may fall into their hands.

This same advice to burn Bibles was given editorially a year or two ago by *The Morning Star* of New Orleans, edited by a priest and the official organ of that diocese. Referring to the distribution of French testaments by colporters and evangelists among the French creoles, the editor advised his readers who might receive such books to use them for kindling wood!

That the Bible has been actually burned in America, where we are supposed to enjoy full religious liberty, is proved by documentary evidence. The facts are given in an admirable little

booklet, "The Seven Calumnies," by the late Rev. P. Anstadt, D.D., a Lutheran editor of York, Pa. The circumstances under which this sacrilegious outrage was perpetrated are as follows:

Rev. Solomon Oswald, York, Pa., had given a Bible to Mr. Gregory Berger, a poor Roman Catholic, who was confined to his house by sickness, and who expressed a desire to read the Bible. The priest, Father Wachter, calling one day, on seeing the Bible threw it into the fire, saying that it was not fit for them to read. The wife of the poor man came to Mr. Oswald and told him what the priest had done. Mr. Oswald then gave her another Bible with these words inscribed: "Loaned to Gregory Berger by the Pennsylvania Bible Society." When the priest saw this at his next visit he was afraid to burn it, but returned it to the Bible Society saying: "The reason I do so is because that book is against Christianity itself. If I should find more such Bibles I would not send them back, but I would burn them, for they are worth it."

The Executive Committee of the Society thereupon passed the following resolutions:

Whereas: The Bible has been twice burned in this place, within the last two years, by the papists, and whereas, this recent act of sacrilege was perpetrated by a Roman priest of Austrian birth and recent immigration, we feel as Christians and friends of the Word of God, that it is our imperative duty, respectfully, to express our views of such outrages committed against the religious feelings of this community; therefore,

Resolved, that we not only consider the act of burning the Word of God and the priest's avowal to repeat the act, as blasphemous, but hereby declare that as Christians and American citizens, we will no longer passively submit to such outrages against Christian morality, and the fundamental principles of our free American institutions.

Resolved, That the above statement of facts calls upon the friends of the Bible for increased devotion to and greater diligence in the noble work of circulating the Holy Scriptures without note or comment, and, therefore, we will endeavor to furnish to every man, woman and child, in this town and county, a copy of God's Word, in the language in which it can be read, notwithstanding the opposition and threats of a Bible-burning papal priesthood.

(Signed)

Samuel Small, Pres.,

Solomon Oswald, Sec. pro tem.

ROME AND OUR PUBLIC SCHOOLS

BY REV. W. H. MENTZER, HAZELTON, PA.

NOT infrequently do we hear from some Catholic source a complaint that Roman Catholics are unjustly taxed in support of the public schools of America. Recently a high Catholic churchman, as reported in one of our daily papers, said that the treasury of the United States contained millions of dollars of Catholic money taken in that way, and declared it must be returned. This dart at our system of public schools in this country is becoming a kind of Catholic stock in trade, and the question naturally arises, what does it mean in its long reach? If it means anything it cannot be less than an unrest under American institutions. The fact is that the Roman Catholic system cannot co-exist with our national system of civil and religious liberty. It feels stung by the fact that our Government is such that the Catholic must stand related to it just as much as the Protestant. Uncle Sam treats denominations alike, whether Baptist, Methodist, Presbyterian, Catholic, or what not. He knows no State Church, confers no State favors on any church, takes dictation from Catholic no more than he does from Protestant.

Therefore, it is no more allowable for a Catholic to object to paying public school taxes than it is for a Protestant. Our public school system is for the public weal, for the education of the children of American citizens, no matter what the church affiliation or whether there is any church affiliation. All children are offered the equal privilege of a public school education. The only question is, are you in America to derive the benefit to be had from our ways, the public school included? It is not a question of religious belief, but of being in America to do as Americans do. America is America and Rome is Rome. If we don't like American ways our only course is to go somewhere else. If you don't like to pay public school taxes it is your privilege to go where there is no such system in vogue. This is not a country for a Catholic who so believes in parochial schools that he objects to paying taxes for the maintenance of our public schools. Some other country may not require that, but this country does, and the only thing to do is to pay the taxes, else

get out. If Presbyterians, or Methodists, or Baptists want the benefit of the academy for their children, additional to the public school help, all they have to do is to pay the extra for the academic training and get it. If Catholics want to give their children a parochial schooling additional to or separate from the public school advantages, they must, like the Protestants, pay the extra for the parochial training and get it.

In other words, the Catholics are no more a privileged class in America than are the Protestants; their claim to class legislation is no more valid than would be the claim of any other church. As the State cannot support the academy by relieving the Protestant from taxation for the public schools in order that he may send his children to the academy rather than to the public schools, so cannot the State support the parochial schools by relieving the Catholic from taxation for the public schools in order that he may send his children to the parochial school rather than to the public schools. Parity of thought in this connection discloses not only an unjust claim on the part of the Roman Catholic, but it exposes the spirit of treason in relation to our American ways. This becomes apparent the more it is considered. Our form of government is such that Catholics may not dictate our public policy any more than may Protestants. We are not only not built that way, but we cannot be built that way, and must say to both, subscribe to the laws. So Catholics may not cut a swath in these United States of America that Protestants may not cut, and for both the two alternatives are, stay or go.

All this blatant cry about unjust taxation for the public schools, this call for special privilege in order to foist the parochial schools on America, comes from greed for power, from down-right opposition to religious liberty, from an apostate hierarchy, a crushing religious tyranny, an anxious Vatican which believes in freedom only for Roman Catholics. Look out for it! Be wide awake! Beware!

From Ohio:—My attention has been called to your Magazine, THE CONVERTED CATHOLIC, and it impresses me as being just about what we need in this United States at this time. I enclose check for one year's subscription. (Rev.) W. C. L. C.

IN A TRAPPIST MONASTERY—A PRIEST'S DIARY

III.

OF ALL the means and sources of "profit" which a weak-minded public places within the reach of the monks, perhaps the College of Gethsemani is the most profitable. I will speak only of that phase of it which encircles the teachers. These are principally clergymen boarders, usually three in number. They teach six hours per day, and reside in the monastery. Their salary is ten dollars per month, and they pay their own board, or it is paid by their bishops.

It should be expected that the Abbot would be particularly careful in his selection of teachers; one would imagine he owes that much to the parents of the children who are sent here. He is deterred by no such scruples however; the teachers are ordinarily drinking men, and as they have a greater degree of liberty than the other "boarders," usually they keep better supplied with intoxicants. I noticed one of these teachers at times so drunk that he could barely walk straight.

Drunkenness is perhaps a lesser evil than unnatural immorality, theft, and such crimes. Yet it is on record here that only a year or two ago one of the abbot's favorite teachers had just served a sentence in a state reformatory before being sent to teach in Gethsemani College. He lasted only until he received his monthly salary, going then on a glorious spree.

The Director and head of the college is a layman, an uneducated bandmaster. He says grace at table for the boys—and this in the presence of several priests—and presides over the college as its director.

I am going to be lonely, for Father T——, my French Modernist friend, leaves to-morrow for a new field. He is busy to-day destroying, as he says, all traces of his captivity, smothering the address on his box with ink. He is so absolutely without supernatural belief of any kind, is so frankly agnostic and wicked—in fact, a specimen of the modern French cleric—that I who am heterodox in so many ways cannot bring myself even to affect his nonchalance in matters religious. Yet it is not

affectation with him, but downright sincerity. I like his virility, but I dislike his sarcastic levity of speech when he talks of women. With him there is no such person as a virtuous or chaste woman. Pushing his sacrilegious levity still further, he affirms that if the Pope gave permission to nuns and sisters in this country, as in France, to return to the world, three-thirds of them would marry.

There is, I learn, a monk in this monastery whose father taught Abraham Lincoln in school. The father himself died here a professor Trappist.

Brother Paul, the hatchet-faced dormitorian—if I may use the word—is a stickler for the rule. He will not spread the extra quilt on my bed because the rule speaks of only one quilt! He leaves it on a chair for me to spread.

A number of inferior pirates, headed by an old gray-whiskered buccaneer, are fanning peas or beans to-day in the backyard. They do not work hard. I count seven of them strudding around the farmers. They take turns at the crank; one has slid down from the second story of a barn on a board like a boy. Evidently the force is divided; some are threshing in the barn, and these visible pirates are cleaning the product. A hitch of some sort has occurred, for ten priests and two "brownies" are holding a conference over the farming machine. The aged pirate—who is no other than our father confessor—has rolled up his sleeves and now looks more turbulent than ever.

I have not spoken of the rule which the boarders are obliged to follow. So far as religious exercises are concerned, it does not exact much—attendance only at the Community Mass, at vespers, and at the singing of the Salve Regina in the evening. An "Order of Exercises" hangs in each room, according to which we are held to rise at 5, breakfast at 7, take recreation till 8.30, confine ourselves within our rooms till 11, and dine at 11.30. In the afternoon a Siesta until 2, then study, etc., till 4.30, when recreation, to be followed by vespers in the church, supper and finally the Salve at 7.30. These hours vary with the season, the winter program entailing earlier dinner, supper and those religious exercises which are done in common.

Upon all "the influence of the place," which counts for so much in Cicero's opinion, is exercised, and as it is a maxim of spiritual

life that "more circumstances are required for good than for evil," the monastery endeavors to supply the proper atmosphere and environment. The clock on the stairs bears the motto, "Pereunt et imputabuntur"—"the moments perish and are charged up against you;" the implacable discipline under which the monks are governed (if they do get to heaven it is by making earth a hell); the regularity with which the divine office is chanted night and day; the midnight vigils, the silent processions of the monks as they trudge wearily back and forth in the fields; the enforcement of weekly confession—these are "circumstances" which crystallize the penitential idea.

Fourteen priests return in Indian file, headed by my venerable buccaneer. The older men count their beads, the younger ones whisk each other with their brooms. They have had an easy afternoon, if my observation is correct. At one time I counted ten reclining or seated on the canvas in which the beans are piled, while one stalwart turned the crank and two patriarchs fed the hopper.

Acting on the parting advice of my French friend, I have taken Daddy Dan to my bosom and set him in Father T.'s place as chum and companion. Daddy Dan is a religious without being exactly a monk. I received part of my education in a college of his Congregation, so that I have a sort of sympathetic and previous comradeship with him. He has the reputation of being "nosey," as they term it; he is certainly prosy enough. He smokes a corn-cob with a stem so long that it is with difficulty that he can apply a lighted match to the tobacco.

Daddy Dan says good things at times; he has a dry and mordant wit. At critical times and places, however, he is liable to say the wrong thing—something in itself innocent, but which the wags twist out of shape for their own amusement. I do not believe I ever saw a man who could put his foot in it worse than Daddy Dan, but he is philosopher enough to leave it there. Why cry over spilt milk?—buy another cow.

The Abbot is a little god among his subjects. The monks take off their shoes at his door, and on entering they prostrate themselves on their knees.

I have been here a month. How am I off spiritually? Not

a whit better than I was; milder perhaps, physically less energetic owing to confinement and isolation, but so far as my mental attitude is concerned, just as ready to walk out into the world and be a man among men as ever. And yet I have followed the spirit of the rules with nice exactitude; have prayed and done my regular stint of devotions. There is nothing intellectual about the place; everything is materialistic, crude, and close to the ground. A good place, no doubt, to confine drunkards; a sanitarium perhaps for the moderate drinker; but as the Jesuits assured me, totally unfit to benefit me. I shall go out as I came in, worse if anything, for I have had to consort with men here whom in the world outside I would have looked upon as too degraded to notice. "A monastery is an inn and stable of the Lord," said some mediaeval monk. This may be the Lord's stable all right, but it needs cleaning badly.

Even the ducks march here in Indian file. Counted twenty-one of them stretched out in a thin white line, one following the other. Purple grackles are cluckling, blue jays and mocking birds are quarreling, peacocks are barking, and turkeys glotterating. The trees are changing their tints; the flame of the maple shows already; the greens of the other trees are changing into russet, yellow or drab. Autumn is here, winter is in the offing.

(To be continued.)

Form of Bequest to Christ's Mission

I give and bequeath to Christ's Mission, organized in the City of New York, according to the Laws of the State of New York, the sum of \$..... to be applied to the use and purposes of said Mission.

THE CONVERTED CATHOLIC

A MONTHLY MAGAZINE.

Specially designed for the instruction of Protestants regarding Romanism, and the enlightenment and conversion of Roman Catholics to the Evangelical Faith.

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A GREAT PAPAL ARMY OF 4,000,000

Pope Pius X, as the Bishop of Rome, has under his jurisdiction 1,000 other Bishops, of various grades, who are distributed throughout the world as follows: Italy, of course, has the largest number, 268; France 84; Spain 50; Austria-Hungary 52; Portugal 12; Turkey 7; Greece 7; Belgium 6; Holland 3; Switzerland 5; Bosnia 3; Roumania 2; Denmark 1; Bulgaria 1; Luxemburg 1; Monaco 1; Servia 1; Persia 1; Asia 32; Japan 4; Malta 3; Turkey in Asia 3; Ireland 28; England 16; Scotland 6; Canada 26; Newfoundland 3; Central and South America 130; Australia 19; New Zealand 4; Philippine Islands 9; Cuba and Porto Rico 5; and the United States 115.

Since the last issue of "The Catholic Hierarchy" was published in 1910, many new Bishops have been appointed in various countries. The above list includes all the active prelates—and very active they are in maintaining the extreme claims of the Papacy to supremacy over all men and nations, and increasing its power.

As may be seen, the number of Roman Catholic Bishops in the United States (115) is exceeded only by Italy (268), and Central and South America (130).

Those countries with the largest number of Roman Catholic Bishops are in a backward condition, spiritually and materially, and a large majority of the people are illiterate. What would be the condition of the United States if there were as many Bishops here as there are in Italy and South America? We answer that question with another—What will become of this great Republic, now the wonder and admiration of the world, when there will be 400 or 500 prelates, all sworn to obey the Pope in all things spiritual and temporal? Can they do any better for the people than the Bishops in those Catholic countries? Bishops are usually appointed by the Pope from the ranks of the priesthood who are conspicuous for learning and executive ability. It would be an insult to his intelligence to imagine that he would appoint better men for this country than for Italy or Brazil. All must be devoted to his service, whatever their capacity. The prevalent opinion in Rome is

that the Bishops in the United States are more unscrupulous than those in other countries.

As the Pope is the commander-in-chief of all the forces in the Roman Catholic Church, the Bishops are his generals in various countries, and under their command there are 1,000,000 priests, 500,000 monks, and nearly 2,500,000 nuns. In the "Pontifical Annual" for 1911, the strength of the religious orders, the monks who are priests, is given as follows:

Dominicans 4,476, of whom 3 are Archbishops and 12 bishops, distributed in 347 houses, in 28 provinces.

Franciscans, 16,968, in 1,478 houses, in 79 provinces, under the direction of Father Denis Schuller, the Minister General.

Capuchines, 10,056, in 574 houses, in 55 provinces, of which Father Pacifique Segniano is Superior General.

Jesuits, 16,293, under the direction of Father Werny, the General.

Lazarists, 3,000, distributed in 240 houses, under the direction of Father Antoine Fiat.

Christian Brothers, 14,630, in 1,700 houses, of which Gabriel Marie is Superior General.

This is only a partial list of the great Papal army of monks. If the Redemptorists, the Passionists, the Fathers of Mercy, the Augustinians, Benedictines, Carmelites and scores of other orders were enumerated, the total, including lay brothers, would exceed 500,000. To this formidable list must be added the female contingent, nuns of various orders, and lay sisters, nearly double the number of priests and monks in the Roman Catholic Church throughout the world. Here is a mighty army of 4,000,000 intelligent men and women—there are no fools among them—wholly devoted to the service of the Pope.

Though nominally under a vow of poverty, these religious orders possess great riches—"wealth beyond the dreams of avarice"—wrung from the people under the pretext of spiritual service. Though under the vow of chastity, they are not more virtuous than their relatives in the married state. Their vow of obedience, however, must be strictly observed. The violation of the other vows can be forgiven in confession, but the

refactory monks or nun must be made to undergo the severest discipline, which in some cases leads to insanity and death.

The Jesuits in the United States number 1,657 priests and brothers according to the "Catholic Directory" for 1911. No one knows, except perhaps the General of the Order, how many secret Jesuits there are. That famous society loves darkness rather than light in its work.

There are 90 Paulist Fathers and novices in this country, who are trying to make Papists of Protestants. Some years ago when the founders of the Paulists, Fathers Hecker, Hewitt and Deshon were living, a few Protestants joined them. But at the present time nearly all of the Paulists are Irish priests.

Disregarding Rome's Marriage Rules

The marriage of a Protestant young man and an Irish Catholic girl in Christ's Mission recently was an indication of the spirit of independence prevailing among the Catholics, while it emphasized the firmness and consistency of Protestants refusing to yield to the demand of the Roman Church to be married by a priest. Last June a daughter of the late Daniel O'Day, the standard Oil magnate, was married to a gentleman named Lee, the son of the Methodist minister who officiated at the ceremony.

Another case that attracted wide attention a few months ago was the refusal of young Mr. Bacon, the son of the American Ambassador in Paris, to be married according to the rules of the Roman Church to a Miss May of Washington. Cardinal Gibbons would have officiated at the marriage, but Mr. Bacon would not sign the agreement that the offspring of the marriage should be brought up in the Roman Catholic faith. In a letter to the *New York Times* Colonel May, the lady's father, said the engagement was broken off for that reason. In every case whenever Protestants are true to their faith and principles, the Roman Catholics will retreat. When the Protestant surrenders, it may be safely asserted that the motives are not concerned with faith or principles. Such was the marriage last June of a New Yorker, a member of a prominent family, to a Miss Sheedy, whose father had become very wealthy in Colorado. Misery and unhappiness for the Protestant result from such a marriage.

Bits of Correspondence

From Missouri:—I mailed the twelve issues of last year's Magazine to different Roman Catholic priests, and expect to continue doing so this year after I have read them. I think it a good plan, as it might open some of their eyes and lead them to Jesus as their only hope of eternal life. F. D. B.

From Augusta, Ky.:—I wish every one in this country, from the President down, could read your interesting "Letters to Cardinal Gibbons." I thank you very much for THE CONVERTED CATHOLIC, every word of which is interesting to me. May God prosper you in your work. M. E. R. B.

[This good friend has sent us a list of persons to whom sample copies of the Magazine may be sent. We shall send those persons copies, and it would be very helpful if some of our friends who are interested in the circulation of THE CONVERTED CATHOLIC would take part in its free distribution among priests.

From Massachusetts:—The following incident happened in this town lately, and it is so good that I thought you would like to know about it. An intelligent Roman Catholic Irishman by the name of ——— is a caretaker of the Roman Catholic cemetery here, and this season he has had a number of complaints from the lot owners for different causes. One day he was telling his troubles to the priest, and when he had finished the priest said: "Well, Dan, you must remember that you are dealing with the most ignorant people in the world." The priest ought to know, ought he not? I have been a subscriber to THE CONVERTED CATHOLIC for several years, and expect to take it as long as it is published. H. R. P.

[The priests in every country can control only ignorant persons. Intelligent Catholics are leaving the Roman Church. More of the priests would also renounce that Church if they knew what to do afterwards. The native American Catholics, priests and people, resent the dictation of the hierarchy, and would cast off the yoke of Rome in larger numbers if they could avoid the annoyance and persecution incidental to such a momentous change. Hence they quietly submit to the misfortune of having been brought up "subjects of the Pope."]

The Roman Church Justifies Killing Heretics

Some time ago we published the decree of death passed upon heretics by Roman Catholic theologians. This has been denied by some priests. Therefore, we repeat it with quotations from recognized authorities.

Father Lépicier, Professor of Theology at the Propaganda College and an adviser of the Biblical Commission recently appointed by the Pope, published in Rome a book for the use of students, called "The Stability and Progress of Dogma." This book contains the following passages:

First part, Article V, Section 9: "Whether and in what manner heretics are to be tolerated? [Ans.] If any one makes public profession of heresy or tries to pervert others, by word or by example, he ought not merely, absolutely speaking, to be excommunicated, but he may also be justly killed, lest his contagious and dangerous example should cause loss to others. In fact, a wicked man, says Aristotle, is worse than a beast and does more harm, from which it follows that if it is not wrong to kill a beast of the forest, especially if it be mischievous, so it may be a good action to deprive a heretic man of the power of carrying on a mischievous life, as an injurer of divine truth and an enemy of the health of other men."

In Section 10, the author says that many theologians have thought they might deny to the Roman Church the right of decreeing the death penalty against any man, either for heresy or any other crime, "but," he adds:

"how this can be reconciled with the constitution of the Church and the facts of history does not appear clearly enough to enable me to treat it as acceptable."

Section 11: "How the Church proceeds with heretics." Two preliminary warnings, then excommunication. After which "If this fails the Church delivers the heretic man to secular judgment, in order that he may be exterminated from the world by death."

"How this can be reconciled with the constitution of the speaking, has the right to put heretics to death, even if they have come to repentance."

In this book the author condemns all separation of Church and State, and denies the lawfulness of any system which would grant to each reciprocal independence. He also claims for the Pope the right to depose apostate princes (*Principes apostatae ab imperio possunt deponi auctoritate Summi Pontificis*). In reply to theologians who have contested that right he declares that he sees no way that it can be denied or even doubted, without compromising the integrity of the faith.

New and Interesting Books

"THE SWORD OF GARIBALDI." By Felicia Buttz Clark. This is a story of the struggle for Italian liberty, many of the incidents related clustering around Garibaldi, the enthusiastic leader of the reform army. The heroism, the daring, the perseverance, the kindness of the great general are vividly illustrated. A beautiful love story, well written, fully illustrated. Price 50 cents. Eaton & Mains, 150 Fifth avenue, New York.

"ROMAN CATHOLICISM INVESTIGATED AND EXPOSED." By F. H. Sills. The author has written this book not in a sense of hatred or bitterness toward Roman Catholics, but with the hope that it will open the eyes of the members of that Church and put them on guard against the inventions and projects of the Pope and his Church and its agents who disown and disregard the civil and religious rights of others, and that it might be helpful to all who read the book. Price 50 cents. F. H. Sills, Savannah, Ga.

"WITTENBERG" and Its Association of the Reformation of Germany. By Rev. G. E. Sehlbrede. The writer of this book has told, in a simple and interesting way, of his visit to Wittenberg. He describes the historic houses that stand in the little town; he takes you through the rooms of Luther's house, and the college and the church; and as he lingers in each place, gathers up in their order the events so fruitful in history that were associated with them. 128 pages. Price 75 cents. The John Winston Co., Philadelphia, Pa.



The Last Picture Taken of Pastor James A. O'Connor